Hadith Presentation

(Informative presentation of Hadith and Sciences of Hadith)

Compiled By: Muhammad Najeeb Qasmi

Designed by: **Mr. Alamghir Khan**

Translated by: **Mr. Nehal Anwar Qasmi**

Checked by: **Mr. Mohammad Saleem**

www.najeebqasmi.com

Definition of Hadith

A report of the deeds, sayings and attributes of the Prophet Muhammad (PBUH), as well as his approval of the actions of his companions is called Hadith.

Explanation: There are other terms such as Sunnah, Athar and Khabar are also used for Hadith. Some scholars of Hadith are of the opinion that these words are different from each other, but the majority believes that these words sometimes can also be used for Hadith.

Two Important Parts of Hadith;

Sanad (Chain of narrators)

Matan (Text of Hadith)

Sanad: People who are narrating the deeds, sayings and attributes of the Prophet (PBUH).

Matan: Text, which quotes the deeds, sayings and attributes of the Prophet (PBUH).

For instance;

عن فلان عن فلان عن عمر بن الخطاب عن رسول الله صلى الله عليه وسلم قال: إنما الأعمال بالنيات

Matan **Sanad**

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Hadith-e-Qudsi (Sacred Hadith)

A Hadith in which the authority is attributed to Allah through the Prophet (PBUH) is called Hadith-e-Qudsi (Sacred Hadith). That means the Prophet (PBUH) in Hadith-e-Qudsi narrates Allah's messages to the Ummah in His divine words. As for the regular Hadith, the prophet (PBUH) relates in them Allah's messages in his own words. There are some scholars who have different opinion about Hadith-e-Qudsi. For them, even in Hadith-e- Qudsi the words are of the Prophet. However, in both the cases it is certain that the messages, conveyed by the Prophet (PBUH) in regular and Hadith-e-Qudsi, are of Allah.

Example of Hadith-e-Qudsi

It is reported by Abu Hurairah (RA) that the Prophet (PBUH) said that Allah, the Exalted and Glorious, said: "I am as My servant expects Me and I am with him as he remembers Me. When he remembers Me in his heart I remember him in My heart. When he remembers Me in front of a group I remember him in front of a superior group".

Difference Between Qur'an & Hadith-e-Qudsi

Like Qur'an, Hadith-e-Qudsi too is revealed by Allah, but there are some obvious differences that distinguish one from the other. These are as follows:

1. Qur'an is a miracle, which has been a challenge for the entire humanity till the Day of Judgment to present a verse similar to the verse of Qur'an, but such is not the case with the Hadith-e-Qudsi.
2. Unlike Hadith-e-Qudsi, Qur'an is regarded to be the finest piece of literature.
3. The Qur'an has been transmitted to the Ummah by numerous persons (Tawatur) and has been protected from being corrupt by Allah Himself.
4. There are certain conditions in which it is not permissible to touch or recite the Qur'an, but not so with Hadith-e-Qudsi.
5. The Qur'an can be recited in prayers and as an act of worship, but such is not the case with Hadith-e-Qudsi.

Sciences of Hadith

1. Ilm Tarikh Al Ruwat (History of the Narrators).
2. Ilm Al Jarah Wa Al Tadil (Evaluation of Transmission).
3. Ilm Ilal Al Hadith (Validity of Hadith).
4. Ilm Gharib Al Hadith (Strangeness of Hadith).
5. Ilm Mukhtalif Al Hadith (Contradictory Hadith).
6. Ilm Naasikh Al Hadith Wa Al Mansookh (Abrogating and Abrogated Hadith)

Qur'an & Hadith

Undoubtedly the Qur'an is regarded as the first basic of Islamic Shari'ah and the Hadith as the second. That means like Qur'an, the Hadith too serves as one of the most reliable sources of Shari'ah. In general, the rulings (Ahkam) are mentioned in the Qur'an such as Salah, Fasting, Zakat and Hajj etc but it is the Hadith that provides their details and elaborates them.

Objectives of Hadith

Hadith serves one of the following objectives:

1. It concedes the faiths and rulings mentioned in the Qur’an.
2. It elaborates the faiths and rulings mentioned in the Qur’an.
3. It defines the issues, which have been mentioned in the Qur’an in a general way.
4. It describes faiths and rulings, which have not been covered by the Qur’an. Allah the Exalted says "and whatsoever the Messenger (Muhammad) gives you, take it, and whatsoever he forbids you, abstain" (from it).

Hadith is the interpretation of the Qur'an

"And We have also sent down unto you (O Muhammad) the reminder and the advice (the Qur'an), that you may explain clearly to men what is sent down to them, and that they may give thought".

"And We have not sent down the Book (the Qur'an) to you (O Muhammad), except that you may explain clearly unto them those things in which they differ".

Above mentioned verses of the Qur'an explicitly emphasize that the Prophet Muhammad (PBUH) is the first interpreter of the Qur'an and thus he is bound to interpret the Qur'an and explain its rulings to the Ummah.

Shar'ee status of the Hadith

Muslim Ummah is bound to follow Allah's messenger. The Glorious Qur'an in several places has commanded people to obey Allah and His messenger. And that obedience is only possible through the collections of Hadith.

"He, who obeys the Messenger (Muhammad), has indeed obeyed Allah, but he who turns away, then we have not sent you (O Muhammad) as a watcher over them".

"Say (O Muhammad to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the *Sunnah*), Allah will love you and will forgive your sins".

Both these verses emphasize the significance of obedience to both Allah and His messenger. Moreover, that obedience can only be achieved through the practice of Hadith. Now if we doubt the Hadith collections which are available today or object to their authenticity, it clearly means denial of the above mentioned Qur'anic verses or accusing Allah the Exalted of ordering something which is apparently not possible.

Like Qur'an, Hadith too is a kind of revelation by Allah the Exalted. The Glorious Qur'an also concedes it in the following verse: "Nor does he speak of (his own) desire. It is only an Inspiration that is inspired". There is consensus of the scholars of Hadith and Qur'an that the revelation is divided into two kinds and they are;

Wahi Matlu: Revelation that is recited (Qur'an).

Wahi Ghair Matlu: Revelation that is not recited (Hadith).

Compilation of Hadith

Compilation of Hadith during the period of Prophet Muhammad (PBUH)

As long as the Prophet Muhammad (PBUH) was alive, he did not allow all his companions to write Hadith, so that it would not mix up with the verses of the Qur'an. However, there were few of the companions who individually took his approval and prepared leaf of Hadith.

Compilation of Hadith during the period of companions

This system continued even in the period of companions.

Compilation of Hadith during the period of successors

The four rightly guided caliphs during their period compiled the Qur'an and gave it a form of a book. Now it was the appropriate time to compile the Hadith of the first interpreter which had been then preserved over leafs and in the hearts of the companions. Thus, the caliph Umar bin Abdul Aziz during his caliphate issued an order to compile Hadith.

Imam Abu Hanifa and Science of Hadith

1. Imam Abu Hanifa lived in the caliphate of Umar bin Abdul Aziz and witnessed the period when Hadith was being compiled.
2. Imam Abu Hanifa learned from various pupils of Abdullah bin Masood (RA) for 18 years.
3. All the famous books of Hadith such as Bukhari, Muslim, Termezi, Abu Daood, Nasa'i, Ibn-e-Majah, Tabrani, Baihaqi, Ibn-e-Hibban, Musnad Ahmad bin Hambal, etc were written 100 years after the death of Imam Abu Hanifa.
4. Most of the Hadith which have been mentioned in those famous books are narrated through 5 or 6 narrators, while Imam Abu Hanifa received Hadith only through 2 narrators.
5. The pupils of Imam Abu Hanifa compiled his Fiqhi Masa'il which he derived from the Qur'an and Hadith even before 200 AH.

Compilation of Hadith from 200 to 300 AH

All the famous books of Hadith came into existence during this period.

Companions with more narrations

1. Hazrat Abu Hurairah (RA)	Narrated 5374 Hadith
2. Hazrat Abdullah bin Umar bin Khattab (RA)	Narrated 2630 Hadith
3. Hazrat Anas bin Malik (RA)	Narrated 2286 Hadith
4. Hazrat Aa'isha (RA)	Narrated 2210 Hadith
5. Hazrat Abdullah bin Abbas (RA)	Narrated 1660 Hadith
6. Hazrat Jabir bin Abdullah (RA)	Narrated 1540 Hadith
7. Hazrat Abu Sa'id Khudri (RA)	Narrated 1170 Hadith

Kinds of Hadith Books

Saheeh: Books, which have only authentic Hadith. Among them, Saheeh Al Bukhari and Saheeh Muslim are the two most important books. They are collectively called Saheehain and the Ahadith recorded in both the books are called Muttafaq Alaih.
Sunan: Books, which have Hadith according to the Fiqh order, are called Sunan. There are four well known books which are regarded as the most valuable Sunan. Sunan Termezi, Sunan Abu Da'ood, Sunan Nasa'i and Sunan Ibne Majah.
Musnad: Books, which have Ahadith of a particular companion.

Well known books of Hadith

Saheeh Al Bukhari, Saheeh Muslim, Sunan Termezi, Sunan Abu Da'ood, Sunan Al Nasa'i, Sunan Ibne Majah, Mowatta Imam Malik, Musnad Ahmad, Sunan Al Darmi, Saheeh ibne Khuzaimah, Saheeh ibne Hibban and Sunan Kubra Lil Baihaqi.

Saheeh Al Bukhari

Shaikh Muhammad bin Ismail, born in Bukhara (a city of Uzbekistan), wrote a book in which he collected only Saheeh Hadith. He named his book:

"الجامع المسند الصحيح المختصر من أمور رسول الله وسننه وأيامه"

Some scholars quote its name in slightly different words:

"الجامع الصحيح المسند من حديث رسول الله صلى الله عليه وسلم وسننه وأيامه".

Anyway, this book is known now in the world with the name of Saheeh Al Bukhari. Many books were written on Hadith before and after Saheeh Al Bukhari, but none of them have been selective as much as Imam Bukhari has been while accepting and rejecting a Hadith. That is what makes this book distinct and most trustworthy compared to the other books. It took him 16 dedicated years to complete this book, which consists of more than 7000 Ahadith. Some scholars of Hadith have criticized 7 or 8 of its Hadith and claimed their Sanad to be weak, but the majority of scholars are of the opinion that all the Hadith mentioned in Saheeh Bukhari are authentic. Of 7000 Ahadith, almost 3000 have been mentioned once and the rest have been mentioned repeatedly under different chapters. Here, I must say that all the Ahadith of Bukhari are authentic, but it doesn't mean that the Hadith which have been left from this book are not authentic. In fact, there are large collections that cover such authentic Ahadith, which remained to be included in Bukhari. And Imam Bukhari admits it too.

Saheeh Muslim

Imam Muslim bin Al Hajjaj (born in Nishapur, situated in Khorasan, near Turkmenistan, the northeastern part of Iran) is the author of the book Saheeh Muslim. Of all the books of Hadith, there are 6 books which are deemed to be the most authentic and trustworthy by the scholars of Hadith. They are Saheeh Al Bukhari, Saheeh Muslim, Sunan Al Termezi, Sunan Al Nasa'i, Sunan Abu Da'ood and Sunan ibne Majah. Among these books, Saheeh Al Bukhari and Saheeh Muslim are considered the most authentic of all. From the perspective of authenticity, Saheeh Al Bukhari is considered more preferable than Saheeh Muslim, but in order it is quite contrary. It is because Imam Muslim has put all Ahadith in their proper place and described their various Sanad or texts in the same place if they are narrated in more than one Sanad or text for easy understanding of students.

Saheeh Muslim has multiple interpretations. Of them, Al Minhaj fi Sharh-e-Saheeh Muslim bin Al Hajjaj written by Shaikh Abu Zakariya Yahya bin Sharf Al Shaf'aee Al Dimashqi is the most popular interpretation among the scholars of Hadith. It consists of 10 volumes. The interpretation named Fathul Mulhim wa Takmilah Fathul Mulhim and written by Allamah Shabbir Ahmed Usmani and Mufti Muhammad Taqi Usmani is also very popular in Arab and non-Arab countries.

Brief introduction of some other books of Hadith

Sunan Al Termezi By Muhammad bin Isa Al Tirmizi (209-279 AH) Termez: Uzbekistan	Sunan Abu Da'ood By Sulaiman bin Al Ash'ath (202-275 AH) Balochistan	Sunan Al Nasa'i By Ahmad bin Shu'aib (214-303 AH) Nas: Turkmenistan
Sunan ibne Majah By Muhammad bin Yazid bin Majah (209-273 AH) Iran	Muwatta Malik By Malik bin Anas (93-179 AH) al Madinah Al Munawwarah	Musnad Ahmad By Ahmad bin Hanmbal (164-241 AH) Baghdad: Iraq

Well known Interpretations of Ahadith Books

Fathul Bari Sharah Bukhari Al Shaik Ibn e Hajar Al Asqalani, Egypt (773-852 AH) 13 Volumes	Faizul Bari Sharah Bukhari Al Shaikh Muhammad Anwar Shah Kashmiri (1875-1933 AD) 6 Volumes Al Shaikh Muhammad Badr e Alam Al Meeruti	Umdatul Qari Sharah Bukhari Al Shaikh Badruddin Aini Al Hanafi, Egypt (762-855 AH) 25 Volumes	Lami Al Darari Sharah Bukhari Al Shaikh Rashid Ahmad Al Gangohi (1829-1905 AD) 10 Volumes Alshaikh Muhammad Zakariya Al Kandhlawi
Al Abwab Wa Al Tarajim Lil Bukhari Al Shaikh Muhammad Zakariya Al Kandhlawi (1898-1982 AD) 6 Volumes	Anwarul Bari Sharah Bukhari Al Shaikh Muhammad Anwar Shah Al Kashmiri (1875-1933 AD) 19 Volumes Al Shaikh Ahmad Raza Al Bijnori	Izahul Bari Sharah Bukhari Al Shaikh Fakhruddin Ahmad Al Muradabadi (1889-1972 AD) 4 Volumes Al Shaikh Riyasat Ali Al Bijnori	Tafheemul Bukhari Tarjamah Bukhari Al Shaikh Zahoorul Bari Azmi 3 Volumes

Al Minhaj fi Sharh Muslim Al Shaikh Yahya bin Sharaf Al Shafi’ee Al Dimashqi (631-676 AH) 10 Volumes	Fathul Mulhim Sharah Muslim Al Shaikh Shabbir Ahmad Usmani (1889-1949 AD) 6 Volumes Al Shaikh Muhammad Taqi Usmani	Takmilah Fathul Mulhim Sharah Muslim Al Shaikh Muhammad Taqi Usmani (1943 AD)	Saheeh Muslim Mutarjam Arabic & Urdu Al Shaikh Abidurrahman Al Kandhlawi 3 Volumes Al Shaikh Muhammad Abdullah
Al Arf Al Shazi Sharah Termezi Al Shaikh Muhammad Anwar Shah Al Kashmiri (1875-1933 AD) 5 Volumes Al Shaikh Mahmood Ahmad Shakir	Al Kaukab Al Durri Sharah Termezi Al Shaikh Rashid Ahmad Al Gangohi (1829-1905 AD) 4 Volumes Al Shaikh Muhammad Zakariya Al Kandhlawi	Tuhfah Al Ahwazi Sharah Termezi Al Shaikh Muhammad Abdurrahman Al Mubarakpuri (1935 AD) 12 Volumes	Bazlul Majhood Sharah Abu Daood Al Shaikh Khalil Ahmad Al Sahanrpuri (1852-1987 AD) 20 Volumes Al Shaikh Muhammad Zakariya Al Kandhlawi

Aunul Mabood Sharah Abu Daood Al Shaikh Muhammad Shamshul Haque Azeemadadi (1273-1329 AH)	Inaamul Bari Duroos e Bukhari Al Shaikh Muhammad Taqi Usmani (1943 AD) 16 Volumes Al Shaikh Muhammad Anwar Hussain	Aujazul Masalik Sharah Muwatta Imam Malik Al Shaikh Muhammad Zakariya Al Kandhlawi (1898-1982 AD) 18 Volumes	Aunul Bari Li Halli Adil’latil Bukhari Nwab Siddique Hasan Khan (1832-1890 AD) 5 Volumes

Classifications of Hadith and their Shar'ee status

1. **Saheeh Li Zaatehi:** It is an elevated Hadith whose reporters are unambiguous, chain continuous and text not contradictory to the narrations of other stronger reporters.
   Such Hadith undisputedly is considered valid in matters related to faiths and Shari'ah rulings.
2. **Saheeh Li Ghairehi:** It is an elevated Hadith whose chain is continuous and text not contradictory to the narrations of other stronger reporters, but one of its reporters is not of the required level of knowledge. And there is another Hadith narrated by another chain which has no flaw in its reporters and enhances the previous Hadith.
   Such Hadith too undisputedly is valid in matters related to faiths and Shari'ah rulings.
3. **Hasan Li Zaatehi:** It is an elevated Hadith whose chain is continuous, text not contradictory to the narrations of other stronger reporters, but one of its reporters is not of the required level of knowledge.
   Such Hadith is not as authentic as the previous two, but it is also considered valid in matters related to faiths and Shari'ah rulings.

4. **Hasan Li Ghairehi:** It is a Hadith in which one of the conditions required for Hasan Li Zaatehi is missing, but it has been narrated by another chain where that condition is fulfilled and enhances the previous Hadith.

   Scholars of Hadith have different view about the validity of such Hadith in matters related to faiths and Shari'ah rulings.

5. **Za'eef:** It is a Hadith in which one of the conditions required by Hasan Hadith is missing and is not enhanced by any other stronger chain.

   Such Hadith undisputedly is not valid in matters related to faiths and Shari'ah rulings. But it can be accepted to prove Fazilah of something which has basically been mentioned in the Qur'an or authentic Hadith. Imam Nawawi, the author of "Riyadh Al Saleheen" and reputed interpreter of Saheeh Muslim says: "It is preferable to act upon weak Hadith in matters related to Faza'il, Targheeb and Tarheeb". (Kitabul Azkar, 7-8).

Classification of Hadith according to the number of narrators

Mutawatir: (Consecutive) A Hadith which is reported by such a large number of people that they cannot be expected to agree upon a lie, all of them together is called Mutawatir.

Mash'hur: (Famous) A Hadith which is reported by more than tow on every stage of the **Isnad** is called Mash'hur.

Gharib: (strange) At some stage of the **Isnad**, only one reporter is found relating it, is called Gharib.

Services of the Ulamas of Indian Sub-continent towards Hadith

Faizul Bari Sharah Bukhari	Lami Al Darari Sharah Bukhari	Al Abwab wa Al Tarajim Lil Bukhari
Fathul Mulhim Sharah Muslim	Aujazul Masalik Sharah Muwatta Malik	Ilaa Al Sunan
Al Arf Al Shazi Sharah Termezi	Al Kaukab Al Durri Sharah Termezi	Tuhfah Al Ahwazi Sharah Termezi
Bazlul Majhood Sharah Abu Daood	Aunul Mabood Sharah Abu Daood	Ma’arif Al Hadith
Musannaf Abd Al Razzaq	Saheeh ibn e Khuzaimah	Dirasat fil Hadith Al Nabawiyah
Tadween e Hadith	Ma’arif Al Sunana Sharah Termezi	Dars e Termezi

Scholars of Hadith in Indian Sub-continent

Maulana Muhammad Qasim Nanotwi	Shaikhul Hind Mulana Mahmoodul Hasan	Maulana Muhammad Anwar Shah Kashmiri
Maulana Rashid Ahmad Gangohi	Maulana Husain Ahmad Madani	Maulana Khalil Ahmad Saharanpuri
Maulana Shabbir Ahmad Usmani	Maulana Fakhruddin Ahmad Moradabadi	Maulana Muhammad Idris Kandhlawi
Maulana Muhammad Zakariya Kandhlawi	Maulana Zafar Ahmad Usmani Thanwi	Maulana Habeeburrahman Azmi
Maulana Badr e Alam Meeruti	Maulana Abdul Jabbar Azmi	Maulana Ashiq Ilahi Barni
Maulana Muhmmad Mustufa Azmi	Maulana Muhmmad Shamshul Haque Azeemabadi	Maulana Muhammad Abdurrahman Mubarkpuri
Maulana Nimatullah Azmi	Maulana Muhammad Taqi Usmani	Maulana Saeed Ahmad Palanpuri

Sanad-e-Hadith
of the Ulamas of Indian sub-continent

The chain of the Ahadith, which the students of Hadith learn in Islamic Madrasas, finds its base back to the Prophet Muhammad (PBUH). In Indian sub continent, Shah Waliullah Muhaddith Dehlawi who is considered to be the junction point of all the chains of Ahadith being tought in India, holds prominent position among the scholars of Qur'an, Hadith and in particular chains of Hadith.

Our responsibilities towards Hadith

We need to:

1. Study Hadith.
2. Memorize their texts.
3. Understand them under the guidance of the Ulamas.
4. Adapt our lives according to the Qur’an and Hadith.

A bouquet of Ahadith

1. Umar bin Al Khattab (RA) reports: I heard Allah’s Messenger (PBUH) saying "the reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for". (Bukhari)

2. Anas (RA) reports: I heard Allah’s Messenger (PBUH) saying, "None of you will have faith till he loves me more than his father, his children and all mankind". (Bukhari & Muslim)

3. Abdullah bin Masood (RA) reports: "I asked the Prophet (PBUH) which deed is the dearest to Allah?" He replied, "To offer the prayers at their fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, "To participate in Jihad (religious fighting) in Allah's cause". (Bukhari)

4. Uthman bin Affan (RA) reports: the Prophet (PBUH) said, "The best among you is the one who learns and teaches the Qur'an". (Bukhari)
5. Numan bin Basheer (RA) reports that he heard the Prophet (PBUH) saying, "Both legal and illegal things are obvious, and in between there are some doubtful (suspicious) matters. So, whoever forsakes those doubtful things lest he may commit a sin, will definitely avoid what is clearly illegal; and whoever indulges in these (suspicious) doubtful things bravely, is likely to commit what is clearly illegal. Sins are Allah's Hima (i.e. private pastures) and whoever pastures (his sheep) near it, is likely to get in it at any moment". (Bukhari & Muslim)
6. Abdullah bin Amr (RA) reports that the Prophet (PBUH) said, "A Muslim is the one from whose tongue and hand the Muslims are safe. An emigrant (Muhajir) is someone who abandons what Allah has forbidden". (Bukhari & Muslim)
7. Anas (RA) reports that the Messenger of Allah (PBUH) said: "Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days". (Bukhari, Muwatta Malik, Abu Daood & Termezi)